

B. F. Graham	1 00
	\$201 50
Former pledges unpaid,	425 00
	\$626 50
Total pledges,	1610 22
Total cash,	
Total resources,	\$2236 72
Total resources reported,	1517 20
Net gain during the week,	\$719 52

The reader will observe that our Washington brethren do not expect the brethren to purchase a church building for them without their help as this report contains \$215 25 cash and \$201 25 pledges from Washington.

Now, brethren, stop talking about failure, or even thinking about it, and send in what the Lord wants you to send. If you will all do this my report on March 31, will be the greatest surprise in the history of the Brethren church. The Lord is answering prayer and honoring faith. Let us see to it that we do not resist the Spirit.

JACOB C. CASSEL.  
Sec. M. B. of the B. C.

### THE LAST SUPPER

P. H. BEAVER

As I see it the love feast is a memorial of the last supper of Jesus with his disciples, which he ate within the evening of the night of which he was betrayed. Some place it in Jerusalem where they had access to a court and a charcoal fire, such a one as they had in the court of the high priest, where Peter stood and warmed himself by, because of the cool weather.

Jerusalem is located on the line of latitude falling between Florida and Savannah, Ga., and the event took place at Eastertide.

The "dish" out of which they dipped their supper with their hands, or fingers, as the word indicates, was a tureen—a dish with a cover,—and this implies that they ate a cooked supper, and if cooked it was "sodden with water." Ex. 12:9. I suppose they prepared and ate their supper in the same place on each of the evenings of Sunday, Monday, Tuesday, Wednesday and Thursday. Thursday evening's supper being the last one. And that after supper "every evening day he was teaching in the temple; and every night he went out and lodged in the mount called the Mount of Olives." Lk. 22:37, and that this was done every evening since the supper at Bethany, at the house of Simon the leper, "Six days before the feast of the Passover." John 12:1. The garden of Gethsemane is on the lower slope of the Mount of Olives and along His "accustomed" way to Olivet. Because he was making his way to Olivet "after supper" on the last night, I take it that he "went out" of the city "after supper" on each of the other five "evenings." He sent Peter and John "into the city" to the owner or manager of the khan or inn to engage the "guest chamber" for the express said purpose to "eat the Passover" there and for no other, and probably bargained also with him to have the victim "ready" roast with fire. The unleaved cakes and bitter herbs they had probably not bought at the time the disciples queried about whether he had said "buy what things we

had need of for the feast." John 13:29. They would likely go into "bakers' street" to buy them. Jer. 37:21, as others did before. Self evidently all this took place "before the feast of the Passover" as John says it did. John 13:1. I do not know who is the author of that hoary old fiction that Jesus ate the last supper with the twelve in the upper room of the khan, but I feel like offering a premium for the evidence upon which that allegation rests. It must be conceded that John was the foremost actor and eye witness of the facts which he sets forth and his statements prove two things clearly. First, that if he describes the Lord's last supper, it was held one day "before the feast of the Passover," and second, that Jesus was buried several hours "before the feast of the Passover."

In short, all the events, solemn and tragic, recorded as happening from the time, Luke 22:14, "when the hour was come he sat down and the apostles with him" until, John 20:41, 42, when the body of Jesus was laid away in Joseph's new tomb belong to the "preparation day," which John says was "before the feast of the Passover" and began at the "day of preparation" and was also the Sabbath day of the Jews and therefore "a high day."

Jesus was buried between three and six o'clock of the preparation day as the testimony shows, and so far as we know all the disciples, when Jesus was arrested at the foot of Olivet, followed him and his captors and the multitude back into the city and Peter and John, at least, followed him to the two high priests and to the palace and John was, and probably Peter also, at the place of his crucifixion. These two were the agents who had been "sent into the city" to engage the "guest chamber" of the public house, the khan in which he said, "I shall eat the Passover with my disciples." Query: Did the eleven keep the engagement of Peter and John with the man or did they not?

It is worth notice that neither Matthew nor John the only two eye witness among the twelve, say nothing about the "upper room", or guest chamber, at all.

My chief difficulty arises from the fact that three of the evangelists, except John, agree substantially in saying, "And on the day of unleavened bread came on which the Passover must be sacrificed, the disciples came to Jesus saying: Where wilt thou that we make ready for thee to eat the Passover." Here again John and Matthew, the eye witnesses, do not say that he sent John and Peter. Luke and Mark each say, "Go into the city." Matthew says, "Behold when ye are entered into the city." Query: When and where did he send them from if it was on the preparation day? I can see no room or chance for it on that day. He and his disciples were not outside the city on that day except during their trip to Gethsemane where the "band of the chief captain and the officers of the Jews seized Jesus and bound him and led him to Annas," back into the city, during the latter part of the night, and Peter and John

followed. The chances are as much in as against the rest of the disciples doing the same. Jesus therefore remained in the city until he was led out to be crucified at noon on the preparation day.

This order to those two to "go into the city" to engage the "guest chamber" may or must have been on a previous day of the last week between the Bethany supper and His Last Supper. The "guest chamber" was not engaged for supper purposes at all. The "upper room" mentioned in Acts 1:13, was a room in a private house, or dwelling, as the name in Greek indicates. A different house from a khan or inn. The place where the disciples were abiding, living at the time of the ascension.

Matthew, one of eye witness, says, "Now on the first of unleavened bread the disciples came to Jesus saying, 'Where wilt thou that we make ready for thee to eat the passover?' I omit the word 'day' which is supplied by the translators. 'And he said, Go into the city to such a man and say unto him. The Master saith, My time is at hand; I keep the passover at thy house with my disciples. And the disciples did as Jesus appointed them, and they made ready the passover. Now when even was come, etc.'" This goes to show that he sent them into the city the day before the regular preparation day and in the morning before he himself went from Olivet to the city. Most probably on Thursday morning, there being the time limit for engaging rooms in which to keep the passover. Having left his disciples under the impression that he would keep the passover on Friday evening as usual he deemed it wise and the proper time from his knowledge of what was impending over him and them, to announce to them at the supper table on Thursday evening, this being their last supper together, that "with desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not eat it," and then he instituted the communion of the cup and loaf in remembrance of his shed blood and suffering body. Ever after reading Elder J. W. Beer's book, "The Lord's Supper and the Passover," this subject and the almost contradictory statements of the four evangelists have gradually faded from my mind. He himself says of "this passover" in his own emphatic words, "I will not eat it," and his own personal declaration is sufficient testimony for me, and venture further to state that not one of the four evangelists puts him into the "guest chamber" either to eat "this passover" or the first passover he kept after entering upon his ministry, nor to eat his last supper, for he did engage the guest chamber to supper in it.

Montandon, Pa.

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